

The Way to Prosperity.

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A  
**SERMON**

Preached to the **HONOURABLE**  
**CONVENTION**

Of the  
**GOVERNOUR, Council, and Representatives**  
of the *Massachusett-Colony in New-England*  
on May 23. 1689.

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By **COTTON MATHER.**

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Jer. 23. 28.

*He that bath My Word, Let him speak  
speak My Word faithfully.*

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TO  
A PROPHET IN THE CHURCH-MILITANT.

**R**eligion stands on Tip-toe in our Land,  
Ready to pass to the *American Strand*.  
When height of Malice and prodigious Lusts,  
Impudent Sinning, Witchcrafts and Distrusts,  
( The marks of future Bane ) shall fill our cup  
Unto the Brim, and make our measure up ;

-- Then shall Religion to *America* flee ;  
They have their Times of *Gospel*, even as we.  
-- Yet as the *Church* shall thither westward fly,  
So Sin shall Trace and Dog her instantly.

MOTION

Ensign A delect not maniP. A yd botinP  
EXCUSEM , show w ymne bns , yd chihad

The Preface,

**T**He Occasion which first produced the following Sermon, cannot be expressed in better Terms, than those which were used by the Worthy Gentlemen that were the Conservators of our peace, in their humble Address to Their Majesties, bearing Date, May 20th 1689. Wherein among other things they say,

---- Your three several Princely Declarations, Encouraging the English Nation, to cast off the Yoke of a Tyrannical and Arbitrary Power, which at that time they were held under, have occurred unto the View and Consideration of the people in this Countrey, being themselves under alike ( if not worse ) evil and unhappy Circumstances with their Brethren in England ; First by being unrighteously deprived of their Charter-Government, & Priviledges, without any Hearing or Tryal, and under utter impossibilities of having Notice of any Writt served upon them ; and then followed with the Exercise of an illegal and Arbitrary power over them, which had almost ruined a late flourishing Countrey, and was become very grievous & intolerable ; besides the growing miseries

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and daily fears of a total Subversion, by enemies at home, and invasion by foreign force; the people thereby excited, to imitate so noble and heroic an Exemple, being strongly and unanimously spirited, to intend their own safeguard and Defence, resolved to seize upon and secure some of the principal persons concerned, and most active in the ill management of the illegal and arbitrary Government, set over them by Commission. Accordingly upon the eighteenth day of April last past, arose as one man, seized upon Sr. E. Andros the late Governour, and other of the evil instruments, and have secured them for what Justice, Order from your Majesties shall direct. --- *Ithus ihat Adareſſ.*

Upon the late Revolutions thus described, ensued various debates about the further Steps that were needful to be taken for the service of Their Majesties and this afflicted Countrey; Which Debates quickly issued in the Return of our Government, into the Hands of our Ancient Magistrates; who with the Representatives or Deputies of the several Towns in the Colony, made another Address unto Their Majesties, bearing date, June 6. 1689. in which Address there were these Words,

--- Finding an Absolute Necessity of Civil Government, the People generally manifested their Desires and Importance once and again

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gain, That the Governour, Deputy Governour and Assistants, chosen and sworn in May 1686. according to Charter & Court as then formed, would assume the Government ; ---

-- the said Governour, Deputy-Governour, and Affilents, then Resident in the Colony, did Consent to accept the present Care and Government of this people, according to the Rules of the Charter, for the preservation of the Peace and common Safety, and the putting forth further Acts of Authority, upon Emergencies: until by Direction from *England*, there should be an orderly Settlement; which we hope will Restore us to the full Exercise thereof, as formerly; notwithstanding we have, for some time, been most unrighteously, and injuriously deprived of it.

That Royal Charter being the sole Inducement and Encouragement unto our Fathers and predecessors, to come over into this Wilderness, and to plant the same at their own Cost and Charge.

*In Answer to this Address, His Majesty in a most gracious Letter, bearing Date the 12th of August 1689. unto the Government here, uses these Expressions,*

Whereas you give Us to understand, that you have taken upon you the present care of the Government, until you should receive Our Order therein, We do hereby Authorize and

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Empower you to Continue in Our Name,  
your Care in the Administration thereof, and  
Preservation of the Peace, until We shall have  
taken such Resolutions, and given such Di-  
rections for the more orderly Settlement of  
the said Government, as shall most conduce  
to Our Service, and the Security and Satis-  
faction of Our Subjects within that Our  
Colony.

*It was in the time of our greatest Heats and  
Straits, and at a time appointed for a General  
Assembly of this great Colony, that the ensuing  
Sermon was expected from me. Through the  
Grace of God, the Sermon Then was not alto-  
gether unacceptable to some who desired the Pub-  
lication of it. But I gave not my full Consent  
unto their Desire, until now, they had an Op-  
portunity ( with their Renewed Importance ) to  
join it with another Discourse which they have ob-  
tained from me ; and tho' the little Differen-  
ces which were among us, when the Sermon was  
preached, are now so well Composed, yet I flatter  
my self with an opinion, that the things here in-  
sisted on, will not, should not be judg'd Unsea-  
sonable.*

*I confess it is a very Bold thing, for one every  
way so mean as my self, to Address the whole  
Country in such a manner as here I do ; but,  
Si crimen erit, crimen Amoris erit ; and if  
the general Dispositions of the year will not ex-  
cuse*

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cuse a Breach of Order in me, I have but one thing more to offer by way of Satisfaction for it. There was once a people in the world, with whom it was a Custome, That when men would Conciliate the Favour of the Ruler, they were to present his own Son before him, as a Sight which would speak more than any Advocate. Instead thereof, that I may not want the Favour of my Countrey, how blameable soever they may count my freedome with them, I shall only present them with my own Father ; whose cheerful Encounter with an hazardous Voyage unto a strange Land, and with innumerable Difficulties and Temptations there, for no other Cause, than that he might Speak FOR them, has at least merited a Pardon for Mee, with whom he has for near two years now left both his Church and Family, if I have transgressed by taking a Liberty of Speaking TO them at the same time, the things which may promote our Enjoyment of the Divine Presence with us. Now, may Salvation be nigh unto us, and Glory dwell in our Land!

Cotton Mather



*The Way to*  
**PROSPERITY**

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**It is the Word of the Eternal GOD**

*in II. Chron. XV. 2.*

*Hear ye me, Aſa, and all Judah, and Benjamin: the Lord is with you while you are with Him.*

**I**T is a *Remarkable Occasion* which has brought these Words to be the Subject of our present Meditations; but it was much more a *Remarkable Occasion* which these Words were first uttered upon. We find them in the Sacred Book of *Chronicles*, which *Chronicles* are not the *Civil Records*, in other parts of the Bible refer'd unto; but an Inspired History of things that concerned the *Line of Christ* and the *Church of God* for five hundred more than Three Thousand years.

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years. It seems as an *Epitome* of the *Whole*, (for so tis in Jerom's Language) to be written as late as the *Last* of all the Books in the Old Testament; and the Hebrew Bibles give it a place accordingly. The Greeks choose to entitle it, *The Book of things* (else where) *passed by*; because, as *Lyra* notes, according to the Rule of our Saviour, *It gathers Fragments that nothing may be lost*; and if there were nothing else but the Story which affords our Text unto us, to justifie that Appellation, it were enough: 'tis a Story *passed by* in the Book of *Kings*; but worthy to be had in *everlasting Remembrance*.

The ready Pen of *Ezra* (for him we conjecture to be the Scribe of the Holy Spirit here, notwithstanding those few Clauses which may be judged to be added by another hand after his Decease, I say the Pen of *Ezra*) is here informing us, That the people of God had newly been invaded by a vast Army of *Cushites*; but we are yet at a loss who these *Cushites* were? Far more Scholars in the World, than there were *Souldiers* in that Army have hitherto been content with our Translation, which renders them *Ethiopians* here. But that learned French-man *Bochart*, by whose happy industry, more than any man's, the Treasures in the Bowels of the Scriptures have been dely'd into, has with irrefragable

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irrefragable Demonstration prov'd, That not the  
Ethiopians but Arabians are the Cushites men-  
tioned in the Oracles of God. These Ara-  
bians, tho they have not been called Saracens pro-  
( as has been thought ) from their word Sa-  
rak, that signifies, to Steal; yet for their Fa-  
racious Inclinations, they well deserved such an  
an Etymology; they were a wild sort of  
men, that liv'd much upon the Rapin and  
Ruin of their Neighbours; and particularly, there  
a Million of them now designed Jerusalem for the  
a prey. The blessed God gave His peo- Wh  
ple a notable victory over these Invaders, no  
and they were now returning from Gerar ( a the  
place between thirty and forty miles off ) un- and  
to Jerusalem. The Holy Spirit of God exci- of C  
ted and inclined a Prophet whose Name was in  
Azariah, to entertain them with a faithful & I  
solid Sermon hereupon; and in my Text  
you have the Sum and Substance of it. D

We may observe,

First, The Praeface of it ; and that is  
very awfull and earnest : *Hear ye me Asa, and*  
*all Judah, and Benjamin.* As he was proba-  
bly none of the greatest, so tis like he was  
none of the oldest men ; for it seems by the  
eighth verse, that his *Father* was yet alive, &  
present at this time. Yet being to speak in  
the Name of the great and eternal God , he  
expects, he demands the attention of the  
whole

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t not whole Army to him.  
men. Secondly, the Design of it ; and that is, to  
Ara. declare both the Rise and Use of their late  
accm. Prosperity. *The Lord is with you, while you*  
*1 Sa. you are with Him;* or as the Vulgar Latin has  
Fuit, *Inasmuch as you have been with him.* What  
such follows, is but an Explication, and Ampli-  
tification of this. He saw they were taken up  
and with various Businesses and Contrivances ;  
early, they had their Enemies under Hatches, and  
for their minds were full of Thoughts and Cares,  
peo. *What to do next?* But he calls them off to an-  
lers, knowledge the Presence of God, as the cause of  
their coming off so well in their late Action,  
un- and above all things to obtain & secure the presence  
xci. of God, that they might come off as well, in  
was in their future Enterprises.  
al & I am therefore to call for your Attention  
ext unto this *Faithful Saying.*

DOCT. That *The GOD of Heaven will be*  
*with a people while they are with Him.*

'Tis by the ensuing *Propositions*, that the  
Exposition of this Truth shall be endeavoured.

PROPOSITION. I.

It is the *Interest*, and should be the *Desire*,  
of Every people to have the God of Heaven  
With them. But we are to enquire,

*What is implied in that presence of GOD,*  
*which we are to be solicitous about ?*

For

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For Answer to this ; There is a Threefold Presence of God, mentioned in the Scripture of Truth.

First, God is Naturally present with all Creatures. He is an Immense Being, and no Creature can be without him. The Apostle thus argued in the Court at *Athens*, in *Act.* 17. 27. *God is not far from every one of us :* No, He is near us all, He is with us all. And Paul could have had the Gentiles themselves confessing it ; for besides what their *Seneca* did own, One of their own Poets had said, *Iovis omnia plena.* It is the Speech of our God, in *Jer.* 23. 24. *Do not I fill Heaven and Earth, saith the Lord ?* Yea, That He do's. The Jews call God by the Name of *Makom*, or of *Place*, because all things are in Him ; this is His Name in the Book of *Esther*, if I mistake it not. Whether we may count it proper and physical to speak of an *Imaginary, Infinite space*, beyond the utmost Selvige of the world, replenished with our God alone ; yet we are sure that the *Heaven of Heavens* gives no limits unto His Being ; and the Ancients were not mistaken when they said, *Deus Ipse Sibi, et Mundus et Locus et Omnia.* We cannot so well say, That God is in the *World*, as we may say, The whole *World* is in God ; & we may say with the Psalmist, in *Psal.* 139. 7. *Whither shall I flee from thy presence ?*

Secondly,

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Secondly, God is *Gloriously* present with the Inhabitants of the Third Heaven. The Heaven of Heavens hath in it most intimate and marvellous manifestations of God. It is the Place, of which we may say, as tis said of that State, in Rev. 21. 23. *The glory of God doth lighten it.* There the blessed ones have God with them, so that they *Always behold His face*; and they are *satisfied with His likeness* for ever. When we come to Heaven, then as in 1. Thes. 4. 17. *We shall ever be with the Lord.* So the Lord will be *with us* for ever. Heaven is the *throne* of the Most High; He is there as a Prince in his Throne; the Great KING is in a manner very ineffable residing there. To be there, is called in 2. Cor. 5. 4. *A being present with the Lord.* Hence unto the *Heaven*, and not unto a *Bible*, are we directed to make our *Corporal Applications* in our *Prayers*, or our *Oathes* before the Lord.

But Thirdly, God is *Graciously* present with His people, by being *Favourable unto them*. And this *Gracious presence* of God is that which a people ought to be concerned for. It lies in *The Engagement of Divine Providence for the Welfare of such a people.* God is *with us* when God is *for us*.

To particularize,

First, God is *with a people* by *Directing* of

of them. When *Israel* was to pass thro' the Wilderness, they had that encouragement in Exod. 22. 15. *The presence of God going with them.* What was that? Why, They had first a cloudy fiery *Pillar* miraculously leading of before them every step of the way; There was a great wonderful Pillar which was a *Cloud* by day, and a *Fire* by night; the *Lower* part of which rested on the Tabernacle, while the *Upper* part was to be seen by the whole Congregation: the Motions of this being managed by the Ministry of Angels, now *God was with them*, and *He led them forth by the right way*. A people are often brought into a Wilderness of Difficulties and Emergencies: but if *God be with them*, He guides them to a good Issue of them all. *The Presence of God appears in His Directing and Inclining of a people to such Actions, as may be for their Hour and their Safety, and such Methods, as may extricate them out of all Distresses.* When God is with a people, He shapes their Counsels for them, and he disposes them to the Things that should be done. He supplies them with Apprehensions beyond the Reach and Verge of their own Wisdome, and He lays before them *Invitations, and Provocations*, which as it were push them into the way wherein they should go. When the Jews were upon a Road *Aspiration of the desireable things* which

the which the Babylonians had deprived 'em of, they took a Right Way to disappoint all that were desirous to interrupt them in it. We had find in Neh. 4. 13. That while those Exercices continued, they waited in a posture agreeable thereunto ; and when the danger was over, then they returned every one to his hie work. How came this to pass? 'Twas because GOD was with them.

Secondly, God is with a People, by Protecting of them. 'Twas the promise of God unto His people, in Isa. 43. 2. *When thou passest through the Waters, I will be with thee, and through the Rivers, they shall not overflow thee.* On which Text, blessed Bilney after his Condemnation so sweetly paraphrased, that his Friends caused the whole Sentence to be fair & properly written on their Tables. A people may be ready to be swallow'd up, by a stormy & gaping Ocean of Troubles, but if God be with them, they shall escape clear of all. Their Presence of God is a Defence, a Refuge to the people that are partakers of it. It was said unto David in 2. Sam. 7. 9. *I was with thee, and have cut off all thine enemies out of thy sight.* When God is with a people, He distracts and confounds their enemies, and He troubles those who trouble them. A people who have God with them, are too strong for all the Malice and Power of their enemies ; no Adversary.

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versary, no Desolation, shall make such a people miserable; they are the Jacob, unto whom in Gen. 28. 15. Behold, I am with thee, and I will keep thee, saith the Lord.

Thirdly, God is with a people by His *Assisting* and *Succeeding* of them. When Joshua had a vast Undertaking in hand, it was said unto him in Cap. 1. 9. Be of good Courage, for the Lord thy God is with thee, whither soever thou goest. q. d. God will *Assist* thee, and *succeed* thee, in thy undertakings. The *Presence* of God will carry a people comfortably through all that they take in hand. If they have Canaanites to subdue; if they have *Enjoyments* to obtain or preserve, the *Presence* of God will prosper them in doing all. It was said unto Solomon, in 1. Chron. 22. 11. My son, the Lord be with thee, and prosper thou, and build the house of the Lord thy God. Thus, if the Lord be with a people, they shall prosper in all their Affairs; in every *Expedition*, they shall come off with Satisfaction; and they shall not miscarry in any of their *Applications*. This is the *Presence* of the Lord.

### Proposition. II.

The *Presence* of God with a people in His *Outward Providence*, has a diverse *Foundation* and *Continuance* from His *Presence* with His People, in the *Covenant of Grace*. As tis observed

observed by the great Owen, in a Discourse unto the Parliament, These two are to be carefully distinguished. We must not reflect on the Stability of the New-Covenant, for what Variety and Sovereignty we may see in providential Dispensations, toward this and that people in the world. This matter seems determined by David, in 2. Sam. 23. 5. *Tho' my house be not so with God; yet He has made with me an Everlasting Covenant, ordered in all things and sure.* David had promises for the prosperity of his House; He had also the sure mercies of the Covenant made over to him in the promises of God. These promises had now a different Establishment; The Sure mercies of the Covenant, were unto him more Absolute and Immutable; but the prosperity of his House, we find under another Law, and subject unto a dreadful Alteration.

To bring these things into the case before us.

God has in the Covenant of Grace, promised, That He will be with His people. This we read in Heb. 13. 5. *He hath said, I will never leave thee nor forsake thee.* The Allsufficient God, who is H E that answers our Necessities, Let them be what they will; the Unchangeable God, who is H E still, whatever He was to the Saints of old; this God hath said [ and how much better is this *Auros* *wreken than the best Ipse dixit in the world!* ]

He hath said it, and this ] with multipl'd Negatives, in the Original, heaped one upon another, *I will not, I will not leave thee, I will not, I will not, I will not*, I will not forsake thee. Well, but God is not with a people in His outward Providence just after the manner therein observed.

This Two-fold Presence of God ;

First, It has a Diverse Foundation. When we look on the Covenant of Grace, there the Sins of one are expiated by the Sufferings of another ; and so, God comes to be with His people, for whom the Atonement is thus Procured. Thus tis said in 2. Cor. 5. 25. Christ was made sin [ or a Sin-offering ] for us, that we might become the Righteousness of God in Him. Now come to outward Providence, and there you see other measures taken. Here God is with a people, according to those Terms, in Ezek. 18. 20. The Soul that sinneth IT shall dye ; one shall not bear the Iniquity of another.

Again, It hath a Diverse Continuancy. When we look on the Covenant of Grace, there God hath bound Himself to be with His people for ever; yea, to see that they shall therefore for ever be with Him. He there saies, in Jer. 32. 40. I will not turn away from them to do them good, but I will put My fear in their hearts, that they shall not depart from Me. Now come to outward Providence, and there

you see tis otherwise. God is *with* a people for a while ; and upon *their* misbehaviours and provocations, He changes the Tenour of His Dispensations to them. Tis with them, as it was with that family, in 1. Sam. 2. 30. *I said indeed, that thy house should walk before me forever; But now the Lord saies, that be far from me.*

The sense of these things will prepare your Thoughts for one Conclusion more, which is,  
Proposition. I I. I.

A People must be with God, or God will not be with *them*. And here also, to prevent Mistakes, Let that one Text be alwaies carried in our Minds ; Neb. 9. 18. *Being merciful, thou forsookest them not; there is Mercy in the Whole of this matter.* Let it be noted, That tho' this Condition seems to be *imposed* upon us ; yet it is *Grace*, pure *Grace*, rich *Grace* that helps us, when we are helped unto the performance of it. When a people have so been *with* God, as that He has been *with* them, they are to shout, *Grace, Grace!* concerning all. It is also to be noted, that this Benefit dos not depend upon that Condition, as an *Effect* upon the real and proper *Cause* of it. When a people has been *with* God, this does not *merit*, and so procure that God should be with *them*; but that is barely the *Antecedent* unto which, *this is the Conseq-*

Having premised this I must now affirm, ***God is with you, while you are with Him.*** We need only reflect on the People of *Israel*, for an Instance of it. That whole History, which almost fills the Bible, proclaims nothing more than this ; it loudly declares, That while a people are *with* God, God will be *with* them ; but that He will be very Terrible in His *providential Dispensations* towards such a people as do *for sake* Him.

But, What is it for a people to be *With God* ? In short,

Our being *With God*, implies the Whole of our *Obedience* to Him . Our *Duty* to God must be attended, that we may have the *Presence* of God. The Whole of this Duty is comprised in that Expression of our being *with the Lord*. Particularly the Hebrew Particle [ *Gnim* ] in our Text, admits of three Significations ; it signifies, *With*, and *For*, & *Like*, [ which last Signification I make the more free withal, because a little *Philology* will acquaint us with many Examples of it : for instance, When *David* saith in Psal. 120, 5. *I dwell in* ( *Gnim* Hebr. ) *the tents of Kedar* ; a very great Interpreter translates it so, *I dwell As the tents of Kedar.* i. e. *Like* the inhabitants of the Stony Sun-burnt *Arabia* ; whom indeed I don't Remember *David* ever was among. ] Accordingly, a people have Three

Things

Things incumbent on them, if they would enjoy the *Presence of God*.

First, A People should be *with God*, by *Communion* [*With*] *Him*. This tis to be *With Him*; There are Certain meanes of *Communion* between God and us; and *these* we must be continually approaching to *Him* in. We are *With God*, while we are at *Prayer* before *Him*; hence in our Context here, it immediately follows, *If you seek the Lord, He will be found of you*. While we do seek *Him*, we are *with Him*. The Psalmist was a man much in *prayer*, and therefore he could say as in Psal. 73. 23. *I am continually with thee*. A people much in *Prayer* may say the same, *We are continually with the Lord*. A people that will *pray* upon all occasions, a people that will *pray* over all Businesses, a people that will retire into the Mount for *Prayer* (and *Fasting* too) at every turn; that people is *with the Lord*. And the whole *Worship* of *God* must be, diligently, graciously, faithfully frequented by a people that would be *with Him*. We are *with God*, when we are at *His House*. A people should support & esteem, and use all the *Ordinances* of *God* among them. The *Church* of *God* hath His very special Presence in it; the Name of the *Church* is that in Ezek. 48. 35. *Jehovah Shammah, the Lord is there*. We should all be *there* too.

too, and there give those Encouragements which are due to the Institutions of God ; So shall we be with the Lord.

Secondly, A people should be *with God* by *Activity* [ For ] *Him*. To be *For God* is to be *with God*. It was once the Summons given in Exod. 32. 26. *Who is on the Lords side?* And all the Sons of Levi gathered themselves ; they were *with God* in doing so. Tis a Summons given to the world in every Generation, *Who is on the Lords side?* They that obey the Summons are *with the Lord*. A people full of Contrivances for the Interest of God, are *with Him*. A people should set themselves to advance the *Glory of God* ; they should own His *Truths*, and His *Ways* ; and endeavour to draw all about them into the Acknowledgement of the same. A people should propound the *Glory of God* as their cheef *End* and the main *Scope* of all that they do ; and they should think much of no *Cost*, no *Pains*, nor ( tho' as a Martyr once expressed himself, tho' every hair on their heads were a life ) should a Thousand *Lives* be dear unto them, in the promoting of it. Then are they *with the Lord* ; they are *so*, when God can say of them, as in Isa. 43. 10. *Ye are my Witnesses, saith the Lord, and my servant.*

Thirdly, A people should be *With God*, by Behaviour

Behaviour [ Like ] Him. To be *Like God* is to be with God. They that are with Him, do not walk contrary to Him. God and we should be *One*. A people should have the same *Designs*, the same *Desires*, which the Written Edicts of Heaven declare to be in the blessed God; and not only so, but the same *Virtues* too. Is God *Holy*? Thus a people should not bear with them that are evil. Is God *Righteous*? Thus a people should abhor all *Injustice* and *Oppression*. Is God *Merciful*? Thus a people should be disposed unto all fair acts of *Pity* and *Kindness*. Then they will be with the Lord; and, *O that this people were so with Him!*

This is the

### U S E

to be now made of what has been delivered.

Let us all now, *Be with God*, that God may *Be with us*. I suppose, whatever else we differ in, we generally concur in that wish, 1. King. 8.27. *The Lord our God be with us, as He was with our Fathers, let Him not leave us nor forsake us.* O that we might all as much concur in an endeavourous Resolution, *to be with God, as our Fathers were with Him; not to leave Him, nor forsake him.* There is as much of *New-England* in this great Congregation as can well be reach'd by the voice of one Address; tis indeed, the best part of

New-England, that is, at least Represented in  
this Assembly. As the great Council at Je-  
rusalem satt near the Temple, thus the whole  
Convention of the *Massachusetts*, is here come  
into the *House of God* this day: Wherefore  
I take the boldness to say, *Hear ye me Aza,*  
*and all Judah, and Benjamin.* The *Cheef*  
*Sinner and least Preacher among all your Sons,*  
now takes a *Liberty* to mind you, *That*  
*God will be with you while you are with Him.*  
Now that we may be all of us inspired with  
a *Zeal* for this *great thing* this Day,

Let us Consider, First,

How *Desirable*, How *Necessary* a Thing it  
is, that we should have *God with us*. Truly,  
This is the *Unum Necessarium* of *New-Eng-*  
*land*!

Nothing is more *Desireable*, for us, than  
the *Presence* of our *God*. The *Jews* have a  
*Fable* of their *Manna*, That whatever any man  
had a mind to tast, he presently found in the  
*Manna* a *Savour* & a *Relish* of it. It is very  
true of this *Blessed Presence*; all manner of  
*Blessings* are enwrapped in it. There is a  
multitude of *Blessings* which we are *desireous*  
of; but they are all contained in this *com-*  
*prehensive thing*: It will give every *honest*  
man, all that he wants. This will extricate  
us out of all our *Labyrinths*; This will set  
all things to rights among us; This will  
wonderfully

we wonderfully carry on all the *Salvations* which have been begun for us, by the *God of our Salvations*. If Christ, if God be aboard, our little Vessel will not sink in the gaping, roaring, formidable *Waves* now tossing of it. Well did the Apostle say, in Rom. 8. 31. *If God be for us, who can be against us?* Thus, If God be with us, we have *All* for us. One *GOD* will weigh down more than ten *Worlds*. If we have the *Presence* of that God, Who made and moves the Universe by a *Word*; if we have the *Presence* of that God, Who can *Command* and *Create* our Deliverances, *O most Happy We!* We may then join in such Triumphant Acclamations as that in Psal. 118. 6. *The Lord is on my side, I will not fear; what can man do unto me?* We may then desie, even the *Gates of Hell* it self, for, *Cur metuat hominem homo in sinu Dei positus?* and tho' abroad at this day, The earth is removing, and the Waters roar, and are troubled, and the mountains are shaking, splitting, tumbling, with the swelling thereof; Tho' the great and the terrible God be at this Day, coming out of His place, to make all *Europe* a stage of blood and fire, and make the Nations everywhere drink deep of the *Cup* that shall make them giddy with all manner of Confusion & Astonishment; Yet *WE* shall be helped right early, for *God is in the midst of us.*

Add

Add to this; Nothing is more Necessary for us, than the Presence of God. We are undone, thrice, and four times Undone, if we have it not. Methinks I hear the Almighty GOD with a voice more awful than that of the loudest Thunder, saying over us, as in Hos. 9. 12. *Wo to them when I depart from them.* And *Wo to us indeed;* we are in a most woful estate, if it come to that! How can we endure the mention of it, without our most importunate Deprecations, *O our God, leave us not!* We can have a prospect of nothing but horrible Disorders, Agonies and Vexations, if we lose the Presence of our Lord: We ly open to no less than a fearful Dissipation, and more than all our late Oppressors would rejoice to see brought upon us. We have lately been complaining of Burdens, that were grievous to us; but I may warn you of our danger to feel one Burden more, which will infinitely exceed them all; tis that in Jer. 23. 33. *What Burden? I will even forsake you, saith the Lord.* Behold a Burden that will sink us into a bottomless Abyss of Calamities! The Presence of GOD, This is no less than the very Soul of New-England; We are dead and gone, if that withdraw. When Israel was nimbly enough possessing themselves of the promised Land, which God had given them such a CHARTER for

for, they perished in the Attempt; for in  
Deut. 1. 42. *The Lord said, go not up, for*  
*I am not among you.* Alas, if we don't in the  
first place look to this, That God be among  
us, we cannot avoid all manner of Disap-  
points, Desolations.

Let us Consider, Secondly:

What uncomfortable Symptomes we have had  
of God's not being with us. It seems as if  
God had fulfilled that sad Word on this poor  
Land, in Deut. 31. 17. *I will forsake them,*  
*and many evils shall befall them, so that they will*  
*say in that day, Are not these evils come upon*  
*us, because God is not among us?* There is  
a vast number of Calamities, which have gi-  
ven us lamentable cause to fear, *That God*  
*has forsaken us.* Why have we suffered such  
a Blaft, both on our *Trade*, and on our *Corn*,  
that the Husband-man complaines, *I looked*  
*for much, and lo, it came to little!* and the Ma-  
riner complains, *I went out full, & came home*  
*empty!* Tis Because our God is not among us.  
Why have we had *Fire* after *Fire*, laying  
our Treasures in Ashes? What means the heat  
of this *Anger*, that Boston, the most noble,  
and vital Bowel of the Territory, hath with-  
a twice repeated *Conflagration* suffered such a  
Loss of that which in the *Body politic* answers  
to *Blood in the Body natural?* Tis Because

our God is not among us. Why have we had War after War, made upon us by a Foolish Nation? Why have the worst of the Heathen had renewed advantages to disturb our Peace? And why have so many of our Brethren and Neighbors been made a prey to the most Savage Murderers in the world? It is Because our God is not among us. Give me leave to say, as in Judg. 6. 12. *If the Lord be with us, why then is all this befallen us?* But we may find Humiliation enough to convince us of this deplorable thing, from what we have endured upon the Loss of our Government. She of old said unto our Lord Jesus, in J.-b. 11. 21. *Lord, if thou hadst been here, my brother had not dyed.* So, If the Lord had been here, tis possible we had not Died. If the Lord had been with us, would he have made our Wall so feeble, that (as they said of Jerusalem) the going up of a poor Fox upon it, should break it down? If the Lord had been with us, had all the wild Creatures that passed by this Vineyard, found such Opportunities to be plucking at it? No, Our God would have kept us, as *A vineyard of red Wine;* and lest any should have hurt us, *He, (the Lord) would have kept it, night and day.* If the Lord had been with us, had you ever thought you had seen cause to Declare, as you have lately & justly done, That *a Company of abject Strangers had made a meer Booty of us?* Had

had Had we ever felt the sore grievances of an illegal & arbitrary Government? No; The God of Heaven was not with that oppress'd people, to whom He said in Isa. 1. 7. Your Countrey is desolate ; your land, Strangers devour it.

What shall I say? It was an Appeal made in Joel, 1. 2. Hear this, ye old men, ; hath this been in your dayes? Even so, I may say to the old men within the hearing of it; My Fathers, You Remember how we were, when God was with us ; pray, was it so in your dayes, as it has been in ours? Were you visited with Plague after Plague, in a long Series of heavy Judgements, as We your poor Children are? Surely, They will tell us, God is not with us, as He was with them.

In all these matters, our Case may at least have some Correspondence with that in Luc. 23. 28. *He made as though He would have gone ; but they constrained Him, saying, Abide with us !*

Let us Consider Thirdly;

If we are not With God, we shall be guilty of an Apostasie, and that under very shameful, very direful Aggravations too.

We shall be Apostates, and O let us not be so, lest our God say, *My soul can have no pleasure in them.* But if we are so, we shall be of all Apostates the most inexcusable Let us Consider, what Fathers we have had ; they were with God. I may say of 'em as in Hos. 9. 8. They were with my God; & they are gone to be so forever,

What an unaccountable thing will it be for us, to have that Character, which we have been so much cautioned against, *There arose another generation which knew not the Lord?* What? Shall the Grandchildren of *Moses* turn Idolaters? and shall the Children of *Samuel* become the Children of *Belial*? Shall we forget the *Hope of our Fathers*, or forsake our *Fathers Friend*? The very Graves of those blessed men, every Post, every Stone upon their Graves, is a Witness against us, if we do. With dismal Accents, Me-thinks, their very Ghosts, will groan unto us, *Alas, Is our posterity come to this!* Nay, *Abraham* would be *Ignorant* of us, and *Israel* would not *acknowledge* us, if we should be so degenerate as to lose the *Presence* of the *Lord*.

Let us also consider, what *Warnings* we have had. It may be said unto us, as in Jer. 25. 4. *The Lord hath sent unto you all His Servants the prophets.* This Countrey has been blessed with a most faithful Ministry, by which, I suppose, every Assembly in this Territory, has been called upon, to *Be with God, and to keep with Him.* Especially the Sermons which our ELECTIONS have put the Embassadors of God upon *Preaching* and *Printing* of; these have been so many loud *Warnings* unto us, *That we leave Him not.*

In them we have been faithfully warned, That our true Interest is Not to Lye unto God. We have been Warned, That the latter end of our Misbehaviours will be Destruction from the Lord. We have been Warned, That We must Repent and do our first Works, or have the Candlestick of the Lord Jesus removed from us. In a word, We have been warned from Heaven, That If we forsake our God, He will cast us off for ever. O miserable We, if we do it after all.

These Considerations, will not have their due Force, unless they expire in a Three-fold Request, which I must now lay before you ; and I may justly assert concerning the Things contained therein, They are not *Vain Things*, they are *Our Life*. Wherefore, Hear ye me, Asa, and all Judah, & Benjamin ; Hear ye these things, all ye people of the Massachusetts !

First, Let us Return to the Lord . We must Come to Him, if we would Be with Him . We have marvellously backslidden from our God, but He calls after us, Return ye backsliding Children, and I will bear your Backslidings. O that we may all as one man Reply what is in Jer. 3. 22. Behold, we come unto thee, for thou art the Lord our God! If we ask that Question, in Mal. 2. 7. Wherein shall

*Shall we return?* Methinks, t'were an harder Quæstion, Wherin should we not? But, Behold, We have had a great voice out of the Temple in answer thereunto. We have had the Elders and Messengers of our Churches, convened in a SYNOD, solemnly informing of us, *Wherein we shall Return*. God forbid the Advice of that Synod, should only serve to Convict us and Condemn us, in the Day when He shall take vengeance on us for our Contemning of it. *That were dreadful indeed!* But in Compliance with it, Let every man seriously now enquire of himself, *What have I done?* Mark what I say, That man who does not suspect himself, of having a share in the Sins which have driven away from us the Presence of our God; *That man*, I may safely affirm it, is one of the principal Troublers of this Israel; I do without any Scruple say it, *Thou art the man.* Let us all then Examine our selves, and set upon the Reforming of our own Hearts and Lives, and the Renewing of our Covenants with the Lord.

Indeed, both the *Objects* in which, and the *Authors* from whom we have endured our Calamities, those are enough to indigitate what Sins they are that have exposed us thereunto. Let me in two or three instances use a plain dealing with you, agreeable to my

itation here this day.

What have been the *Objects* in which we have been afflicted ? Our *Fruits* have been blasted ; & were they not abused in the excesses of *Sensuality* ? Our *Lands* have been threat'ned ; and were not *They* the *Idols*, for the sake of which we have offended *GOD*, and almost Renounced all that was *Holy*, and *Just* and *Good* ? The most happy and easy *Government* in the world, was changed with us, into what has by the most impartial men been confessed to have become *Intolerable* ; Why, Did not men despise the *Best* of *Governments*, and procure *other things* to be set over them, because they endeavoured to make *Loggs* of what they before enjoyed ? To pass on, Were we not in the late unreasonable Extortions of the *Law*, invited to consider, Whether our needless Multiplications of *Litigious Contentious Law-Suits* formerly amongst us, were not a *Scandal* thus chastised ? Were we not in the late unsufferable Injuries, Abuses, and Exactions of them, that under the pretence of the *Excise* carried on very outragious Villanies, put upon Considering, Whether the *Magnitude or Quality of Drinking-Houses*, in the midst of us, had not once been a *Scumbling-block* of our Inquiry !

Again, What have been the Authors from whom we have been afflicted ? Our Molestation have risen very much from *Indian Hands*. And Alas, have we not very much injured the *Indians* ? I do not mean, by taking from them *Their Land*; For it was Hardly possible they should be more fairly dealt withal than they have been in that particular ; but by *Teaching* of them, *Our Vice*. We that should have learn'd them to *Pray*, have learn'd them to *Sin*. Endeavors for their Conversion have by many people been blown upon ; but there have been wicked *English*, who have taught them to *drink*, yea, and to *curse*, and *swear*; things which they knew not the meaning of, till they came to *School* unto such *White Pagans* as some that wear the *Christian-Livery* among our selves. And have not we also *Followed* the *Indians*? The *Indians* are Infamous, especially for Three Scandalous Qualities : They are *Lazy Drones*, and love *Idleness* Exceedingly ! They are also most impudent *Lyars*, and will invent Reports and Stories at a strange and monstrous rate ; and they are out of measure *Indulgent* unto their Children, there is no *Family-Government* among them . But, O how much do our people *Indianize* in every one of those *Abominable things* ! We must repent of these our miscarriages, or else our

God

God will take up that Resolution concerning us, *I will even forsake them, saith the Lord.*

Secondly, Let not Sin be *With us*, and God will be so. Tis the purpose of our God, in Josh. 7. 12. *I will not be with you except ye destroy the Accursed Thing, from among you,* Let us then Destroy that Accursed thing.

Especiallly, Let us take heed of the Sins, which at this Time, we have a peculiar Disposition to. It was complain'd in Hos. 7. 1. *When I would have healed Israel, the iniquity of Ephraim was discovered.* It has bin thus, but God will not be *With us*, if it still be thus among our selves. Our good God, the Lord our Healer, is now *Healing* of us : O let us not now be impatient patients, lest that our blessed Physician deal hardly and roughly with us. *Impatiens egrotus crudelem facit Medicum.* Let us now no more discover *Revengefulness* against them that have deserved *Ill* of us. Let the *Law*, and not the *Sword* measure out their due unto them. No more discover an *Unthankfulness* unto them that have deserved *Well* of us. Requite them not with *Censure* and *Hatred* for their inwearied pains to preserve our *Peace*. No more discover a Contempt of the *Ministers*, who set themselves faithfully to *Declare the Whole*

## The Way to Prosperity.

whole Council of God, and to Lift up their voice, like a Trumpet in shewing us our sins. They are all agreed ( I hope ) as one man to live and dye studying of your Well-fare ; but if they are unjustly ill-treated with you, the great God, whose Messengers they are, will take notice of it, and say, *Ye have despised Me !*

And O let us no more Discover such a Spirit of Lying as we have made our selves worthy to be reproved for. We find mention of an *Evil Spirit*, that said in 1. King. 22. 22. *I will go forth, and I will be a lying Spirit in the mouth of all the prophets.* Doubtless the same Devil has been suing for a License to go forth and be a Lying Spirit in the mouth of near all the people here; I would to God, this Devil were in a Shorter Chain ! I beseech you Let not this Land have that Character, *A Country full of Lies.*

But of all our Errors, There is none of such dangerous and threatening Consequence as the *Contention* which we are too prone to break forth into. We are too much a *Contentious*, and that will soon render us a Wretched and a Ruin'd people. A Divided and Quarrelsome People, do even say to the Almighty, *Depart from us*; for He is the God of Peace. But O, What is our meaning then, to make a full Submission & entire resign-

nation of our selves to the Tyranny of our own Passions, as we have too much done, while we have been debating about the Measures of another Submission and Resignation in our various Revolutions ! I have read of a people with whom it was a Law, That in a *Fray*, where Swords were drawn, If a Child did but cry PEACE, they must End the Quarrel, or else he dyed that strook the first blow after P E A C E was named. He that Considers the Feavourish Paroxysms which this Land is now raging in, through mere Misunderstandings about the Means leading to the End wherein we are generally agreed, and how ready we are to treat one another with fiery Animosities, had need cry, *Peace, Peace!* with a very speedy importunity. For my own part, I confess my self but a Child, and among the meanest, the smallest of your Children too ; but yet I am old enough to cry *Peace!* and in the Name of God I do it. *Peace!* my dear Countrey-men, Let there be *Peace* in all our *Studies*, *Peace* in all our *Actions*, and *Peace* notwithstanding all our Differences. We cannot avoid having our *Different Sentiments* ; but *Peace!* I say ; O let not our *Dissents* put us upon Hatred and Outrage, and every evil work. It has not a little surprised mee to read in a Greek Author, who wrote Fifteen hundred

years ago; that in the times long præceding  
this, there was a Tradition among them,  
that *Europe*, and *Asia*, and *Africa*, were  
*Islands*, encompassed by the Ocean, without  
and beyond which was another as big as *They*,  
in which *other World*, were mighty and long-  
liv'd people, inhabiting of great *Cities*; the  
two greatest whereof were called, one of  
them, *The Fighting City*; the other of  
them, *The Godly City*. Behold very An-  
cient Footsteps of the knowledge which the  
old World had of our *America*, some Thou-  
sands of years ago. But I pray, which of  
them *American Cities*, must *New-England*  
become Incorporate into? Truly, If we  
are a *Fighting*, or a *Disagreeing People*, we  
shall not be a *Pious one*. We have hitherto,  
professed our selves, *A Countrey of Puritans*;  
I beseech you then let us have the wisdom to  
be first *pure*, then *peaceable*. Every man should  
count himselfe liable to follies, & mistakes, &  
*Misprisions* not a few. Are you *so*, or are you  
*not*? If you are *not*, what do you here in  
this Lower World, where you can find no  
more of your own Attainments? If you are  
*so*, then be patient and *peaceable* towards  
those who see not with your eyes! Let us  
all condescend one unto another; and let no  
man be in a foaming Rage, if every *Sheaf*  
~~do not bow to him~~. There is one ingenious  
~~way~~

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way to unite this people, if it were so heeded as it ought to be. I remember, an inquisitive person of old, that he might know which was the *Best Sect* among all the Philosophers, he asked one and another, and every one still preferr'd the Sect which he was of himself: But he then asked them, successively, *Which do you reckon the next best?* and they all agreed, that next to their own, Plato's was the *Best*: upon which, he chose *That*, as indeed the *Best* of all. *Thus*, We all have our several *Schemes* of things, and every man counts his own to be the *Best*; but I would say to every man, Suppose your Scheme laid aside, What would you count the *Next Best*? Doubtless we should be of One mind as to *That*: And if we could act by the common measures of Christianity, we should soon be united in it. O that we could receive the Word of the Lord Jesus, in 2. Cor. 13. 11. *Brethren, live in peace, and the God of Love and Peace shall be with you.*

Thirdly. Let every man do his *Part*, and his *Best* in this Matter, *That God may be with us.*

Behold, a work provided for all sorts of men. Pardon me, that I first offer it unto You, that are or may be our *Superiours*. It was said in Hos. 11. 12. *Judah ruleth with God.* When *Rulers* are with *God*, O happy Government! Unto Y O U, much Honoured

I would humbly address this Petition, That Your first work may be to think on some considerable Expedient, by which the Presence of God may be secured unto us. A little Consultation may soon produce, what all New-England may bless you for. Yea, tis very much in your Power to do what may have a Tendency to perpetuate the Presence of God unto the succeeding Generations. I cannot forbear uttering the Wish of the great Chyrenus in this Honourable Audience, *Utinam potentes rerum Domini majorem Ecclesiae et Scholarum curam suscipierent!* May a godly and a learned Ministry be every where encouraged: and no Plantations allowed to live without a good Minister in them. May the Colledge be maintained, and that River the wholesome streams whereof have made glad the City of God, and blest us with a priviledge above the other Out-goings of our Nation, be kept Running, with Issues beyond those from the Seminaries of Canada or Mexico; may Schools be countenanced, and all good wayes to nourish them and support them in every Town, be put in Execution; you shall then probably leave the Presence of God, as a blessed Legacy with such as may come after you. I know not whether we do, or can at this Day, labour under an iller Symtom, than the too general Want of Education in the Rising Generation;

which

which, if not prevented, will gradually, but speedily, dispose us, to that sort of Criolian Degeneracy, observed to deprave the Children of the most noble and worthy Europeans, when transplanted into America. The Youth of this Countrey, are very sharp, and early ripe in their Capacities, above most in the world; and were the Benefits of a Religious and Ingenuous Education bestowed upon them, they would soon prove an Admirable People; and as we know that England afforded the first Discoverers of America in these latter Ages, whatever the Spaniards may pretend unto the Contrary; for it may be proved that both Britains and Saxons, did inhabit here, at least Three or Four hundred years before Columbus was born into the world, which the Annals themselves of those times do plainly enough Declare; So our little New-England may soon produce them that shall be Commanders of the greatest Glories that America can pretend unto. But if our Youth be permitted to run wild in our Woods, we shall soon be Forsaken by that God, Whom our Fathers followed hither, when it was a Land not sown; and Christianity, which like the Sun, hath moved still Westward, unto these Goings down of the Sun, will Return to the old World again, leaving here, not a New-Jerusalem, as Doctor Twiss hoped,

but

but a *Gog and Magog*, as Master Mede feared; for the last of the Latter dayes. Now may the God of Heaven, bless the Wisdome and Goodness of your Endeavours, for the continuance of His *Presence*, with those that may rise up in your stead, when you shall be gone to be forever with the Lord. Allow me to say, unto the Fathers of this Countrey, what was said unto the Judges of old, *Deal courageously, and the Lord shall be with the good.*

And as for us, that are and shall be *Inferiors*, Let us also do what we can, That our God may be still among us. We ought all of us humbly to lay before our worthy Rulers that *Encouragement* in Ezr. 10 4. *Arise, for this matter belongs to thee, we also will be with thee, be of good courage & do it.* Let there be a publick Spirit in us all, for the good of the whole; the Rarity & Mortality whereof among us, New-England bewails among the greatest of its Calamities. Especially, Let us *Pray hard*, That God would not leave the Land. It was a *Publique Spirit* which was in that Famous *Prince of Orange*, who was the first Captain General of the United Provinces an hundred years ago; and the Ancestor of that Illustrious Person, whose glorious Design and Service, we have lately with so much Unanimity Declared for; that when he was basely murthered by the Pistol of a papist, His dying and only words were, O

my God, take pity of my soul, and of this poor people. When he had but one breath to draw in the world His poor people had half of it! O Let this poor People have no less than Half our Cares, half our Prayers. Let no man say, *I am a sorry Creature, of what account can my prayers be?* For You that can do little else but pray, can yet be the instruments of saving this poor people, by the Presence of the Lord. We find in Amos. 7. 2. That a poor Herdsman and Hucklester, kept the great God from Leaving of the Land. A poor Husbandman, yea a poor Woman, by lively prayers, may do incredibly much towards the Keeping of our God yet among us.

And if God be With us, then His Rod, and Staffe, His mighty Crook, which horribly breaks the bones of all that it falls upon, will crush and wound all that shall go to make this Wilderness, *A valley of the shadow of Death* unto us; and beat away all that may essay to do us any Harm. So shall we be Led and Fed among the Sheep of our GOD; He will Restore us, and His Goodness and Mercy shall follow us all our Dayes.

## MANTISSA:

**T**HUS have the *Words* of God been Calling upon us, to beware of Loosing His gracious Presence. Now the Presence of God, will either go or stay with His *Gospel*; and the Principal *Danger* of New-England lies in its giving an ill Entertainment unto that glorious *Gospel* of our Lord Jesus. Let us then see wether the *Works* of God, have not also been calling upon us to take heed of that *Epidemical Evil*; and let what has befallen some of our Neighbours, in our dayes be produced as a Warning unto us to avoid any Contempt of that *Gospel*, which others have smarted for the Slighting of.

I would fill the Remaining pages of this sheet with a *Discourse* fetch't from a Reserved Collection of MEMORABLE PROVIDENCES, not improper to be produced on this Occasion.

### MATTH. X. 14. 15.

*Whosoever shall not receive you, nor hear your Words, It shall be more tolerable for Sodom and Gomorrah in the day of Judgement, than for that City.*

To *Despise* and *Reject* the Glorious *Gospel* of Jesus Christ, is an *Evil*, than which none is more *evil*; and yet nothing is more ordinary than this extraordinarily *sinful Sin*; which *Unbelief* may be accounted, as *Tertullian* of old esteem'd *Idolatry*, the *Principum crimen Humani generis*, the grand Crime of

mankind. Low thoughts about the Person, and the Office, and the Beauty of the Lord Jesus; *contemptuous Apprehensions* of His Truths and His wayes, and His Ordinances ; these are the Things which bring the most *Signal* *Wrath* of God upon the *Children of unswadeableness*. The peculiar *Controversy* of God with man, in the managing of which the most High God inflicts upon particular persons, at once a *Blasting* on their Estates, and a *Blindness* on their Spirits here, as the Prologue to the Hottest *Vengeance* of Eternal *Wrath* in the dismal vaults of Hell below, is not so much on the score of all their other *Profanity* & *Iniquity*, as this one thing, They slight the Redeemer of their souls. And this is that thing, by which whole *Nations & Peoples* bring *Swift Destruction* upon themselves ; that thing for which all the *Seals*, all the *Trumpets*, all the *Vials* in the *Apocalypse*, have brought in the direful plagues of the Almighty upon the *Pagan* and the *Papal*, after the Ruine of the *Jewish* World. They have maintained a *vile* *Prejudice* against the *Saving* and the *Ruling*, *Hands* of a *Gracious Mediator*. O that, besides the other innumerable Rebukes of Heaven upon mankind for this *Madness* in their hearts, the following Instances of Divine Displeasure, may awaken us to Take heed of an evil heart of *Unbelief*.

*Exemp.*

## Exemple I.

**A**MONG all the Nations of wild Salva-  
ges by which the vast Territory of  
*New-England* was inhabited, scarce  
any was more potent or populous than that of  
the *Narragansetts*. Unto those miserable Hea-  
then was the *Gospel*, and a *Gospel* without  
*charges* too, offered by some English preachers  
of it, but they peremptorily with much af-  
front & contempt refused the *Glad tidings* of  
*Salvation* by *Jesus Christ*, preferring their own  
devillish Rites & gods before the *New Thing*  
tendered unto them. An holy man, then fa-  
mous throughout our Churches, hereupon let  
fall a speech to this purpose, *I speak altogether*  
*without the Spirit of God*, if this nation be not  
speedily & remarkably destroyed. And so it  
happened. This Nation, much against the ad-  
vice of the more aged men among them, en-  
gaged in the late bloody armed Conspiracy  
with the other Indians in the Countrey to cut  
off the *English*: in prosecution of which, af-  
ter they had done many Acts of Hostility, the  
*English Army* took the just provocation in the  
depth of Winter to assault the strong *Fort* &  
*Swamp* in which was their General Rendez-  
vous. The Number of our Forces was much  
inferior unto theirs, but with a wonderful  
*Valour*, & memorable *Success*, on our part, the  
Day was carried against the tawny Infidels.  
Their *City* was laid in Ashes, two and twenty

of their *Cheef Captains* were kill'd, with we know not how many Hundreds or Thousands of the common Indians ; after which, mortal *Sickness* & horrid *Famin* pursued the Remainders of them ; so that there are scarce any of them that we know of, to be now seen upon the face of the Earth.

## Exemple. I I.

The Ringleader of the last Warr which the *Indians* afflicted the *English* in this Land withal, was *Philip* the Prince of the *Wompanoags*. That gracious and laborious Apostle of the *Indians*, the Reverend *John Eliot*, made a Tender of the Gospel to this Monster, who after the Indian mode of joining *signs* with words, pulling off a *Button* on the good man's Coat, told him, *He did not value what he said so much as that*: and he moreover hindred his subjects from embracing the *Christian Religion* through a fear which he expressed, *That it might obstruct something of their Civil absolute unlimited Obedience to him*. After his Invasion of the *English* with some unhappy Success, the Hand of God so fell upon him, as that after many Calamities, one of his own *Vassals* upon a disgust at him, for killing an *Indian* who had propounded an Expedient of Peace with the *English*, ran away from him, informing our Forces where he was ; and they came upon him in the Thicket, just as he was telling his Counsellours of his *Dream* the night

before, that the English had taken him, and while he endeavoured an Escape an Indian shott him thro' the heart, whereof he dyed immediately, nor are any considerable part of his people now to seen any where out of their own place.

*Exem. III.* Some time since there were Sundry well disposed persons in Virginia, upon whose affectionate Letters, full of desires, that they might enjoy the meanes of eternal Salvation, diverse worthy Ministers were sent from hence unto them, Mr. Thomson, Mr. Knowles, & Mr. James; who after a passage so tedious & dangerous as made them almost suspect their Call, at length arrived there, where God gave them a blessed Success of their labours, with a loving & a liberal Entertainment in the Countrey: Yet it was not long before the Rulers of the Plantation drove them away by an Order, *That all such as would not Conform to certain things, which the consciences of these Gentlemen were known to stirple, should leave the Countrey by such a day.* Before that black day came, the Indians, who for some hundreds of Miles had entered into a Confederacy to cut off all strangers, made a dreadful massacre of the English, & 300 at least were suddenly kill'd by the natives there: A grievous Mortality by Sicknes did also accompany the said Massacre, so that many removed from thence, & many of the Rest glorified & magnified the Justice of God, thus abounding the Quarrel of His Refused Gospel. Finis.



## An APPENDIX

Touching

# Prodigies

In NEW-ENGLAND.

**A**S an Appendix to the Endeavours used in the foregoing Treatise, to Commemorate the Wonderful Works of God, and, at the same time to awaken this Countrey unto such a Devotion and Repentance as the Works of God are calling for : It ought to be seriously enquired, Whether we have not been by any Prodigies Warned of the Evils near unto us ? tho' it must be confessed, that our Hearts were Prodigiouly obdurate and insensible, if we needed any, while we have Moses and the Prophets. The written Word of God is that Firmament, spread over the Spiritual, which answers the Expansum in the Natural World ; and the Threatnings with the Histories therein shining and Thundering, would give to a sinful Peo-

## An Appendix

ple, as great a premonition of impending  
Plagues, as the most Portentous Armies in th  
Air, or Comets in the Ether of the Universe.  
Yet even *Insolit Accidents of Nature*, as well as  
*Faithful Cautions of Scripture* have been em-  
ploy'd for our awakening in our late stupidity.  
Indeed there are some from whom we might  
have expected a less unreasonable *Scepticism*,  
who deride all *Prodigies*; but these Gentle-  
men, like Those who deny *Original Sin*, do  
in their own Disputation confute themselves,  
by *Giving*, yea, by *Being* an instance of the  
very thing, which they oppose. Nay, Let  
no more than the *Authorities* and *Varieties* re-  
cited by the Great *Zuinger*, in his Elaborate  
*Theatre*, upon the Head of *Prodigies*, be  
fairly considered, and I know not whether  
you will allow them to be called Gentlemen,  
that shall be so Disingenuous as to make a  
Ridicule of all in this kind, that has been  
hitherto Reported and Believed. I acknow-  
ledge, That there ought to be much Accu-  
racy in the Observation of *Prodigies*; and  
that those things ought not always to be ac-  
counted *Prodigies* which are *Extraordinaries*;  
and that it is a *simple thing* to believe every  
*word*; and since I have seen the Nonconfor-  
mists Reproached for their minding of *Pro-  
digies*, by the loose Pens of certain Writers,  
whom, weighing well their Accomplish-  
ments,

## Touching Prodigies.

ments, by their own Rule, we ought not to mind, I have been desirous that we may so far take the *Informations*, tho' we value not the *Judgments* of their Malice, as to be sufficiently critical in this important point; yet we may not by profanity maintain our own Security. Altho' that the Eternal God, Hate Robbery for burnt offering, and it is as Dangerous as 'tis an officious thing, To Ly for Him: nevertheless those people, I am sure, were stigmatized for none of the wifest, Who Regard not the Works of the Lord, nor the Operation of his Hands; and the Communion between Us and the Angels, either good or bad, which are invisibly about us, is more frequent, and Upheld and Applied unto more purposes than Mankind is Happy enough to be well Aware. I therefore pass on to say, That New-England also seems to have had its Prodigies. We have had indeed One Omen, which was rather a Prophecy than a Prodigy unto us. I Remember that Leonius, the Aged and Famous Minister of Antioch, pointing to his own White Head, said unto his people, Brethren, when this Bank of Snow falls, I can tell you, that you'll have a dirty time on't; intimating the Troubles and Quarrels that should happen among them, after his Decease. Truly that sort of Snow fell so fast among us, and the precious, praying, Ex-

## An Appendix

cellent Old Disciples were so fast interr'd, that we might well conceive as much of our Quiet, would go away with them, as there went of our Glory. But I yet speak too figuratively, to answer the Expectations of my Reader; Let him then know: That

Just before our late Vexations, we were terrified with an Earth-quake in the Southern Parts of the Countrey. And if so base a man as Polydore Virgil could reckon an Earthquake in England long since, the Forerunner of a Bloody and Cruel French War, We that knew what Neighbours we had, were not without ground of Conjectures that were none of the most Comfortable or Encouraging:

In the Summer of the Year, 1688. just before the first eruption of our unhappy War, we had growing in Boston a Cabbage Root, out of which there sprouted three very wonderful Branches, one of them exactly resembling a Furlace, another of them, as exactly resembling a Ropier, and a third, extreamly like to the Club used by the Indians in their Barbarous Executions. I was my self one among the Multitudes that visited this Curiosity, with no little surprize at the oddness of it; and the Characters of it in my thoughts have grown more serious and Solemn, since the Consequences of it have been so agreeable. I do not imagine my self herein impos'd upon,

## Touching Prodigies.

as Lycosthenes who wrote of Prodigies, was in the Busines of his Bearded Grapes; but it would be *Crambe bis cocta* for me to offer the Reader what Examples parallel hereunto are mentioned by the exquisitely Learned, and Curious Authors of the Renowned German Ephemerides.

Moreover, it was credibly affirmed, that in the Winter of the Year 1688, there fell a Red Snow, which lay like Blood on a spot of Ground, not many miles from Boston; but the Dissolution of it by a Thaw, which within a few hours melted it, made it not capable of lying under the contemplation of so many Witnesses as it might have been worthy of. The Bloody Shower that went before the suffering of the ancient Britains from the Picts, (a sort of People that painted themselves like our Indians) this Prodigy seem'd a second Edition of.

And in the opinion of the most Critical Observers, throughout the Countrey, they were prodigious, or at least, Uncommon SIGHTS and SOUNDS, which on the first of October, in the Yeat, 1689. We were entertained withal, and not unlike those which Pliny mentions as presages to the Cimbric Wars of old. For on that Day, in the Morning, while the Sky was too clear, to give us a suspicion of any thing like Thunder approaching

## an appendix

proaching, there suddenly Blazed a Flame  
in the fashion of a Sword ; which Blaze af-  
ter a continuance, far longer than that of an  
ordinary Lightning, expired in a smoke that  
gave Terror unto the Beholders of it. But  
hereunto succeeded immediately very terri-  
ble and Repeated Noises, exactly like Volleys  
of small Shot, not without Reports like those  
of Great Guns superadded thereunto. This  
was a Scene which all the Colonies of this  
large Countrey, and Thousands of People,  
at once were Spectators of, carrying in it,  
*something*, beyond the known Law; which or-  
dinary Meteors are Conform'd unto. And  
herein was indeed One Circumstance, that  
gave Demonstration, of something Rare and  
Great in this Occurrent ; That persons which  
were Distant from one another many scores  
of Miles above an Hundred, yet at the same  
Time, both *Saw* and *Heard* the whole of what  
is now related ; and though I know, the  
Fancies of men applying themselves unto  
what is in the Clouds, are Fruitful even to a  
Ridicule ; strong *imagination* being able to  
find, even a *Juno* in them. and all that can  
be *any where* imagined ; the *shapes* of *Clouds*,  
like the *Clinks* of *Bells*, humoring the *Thoughts*  
of *any one*; yet in *This Accident*, no small  
Numbers of Gentlemen, who do not use to  
be imposed upon, but count no Trial severe  
enough

## Touching Prodigies.

enough to Examine Things of this Nature with, were so surprised as with one mouth to say, *The Finger of God was here!* But with Him are left the Events of all. And in the mean time we are not ignorant, that

*Nigra in Futilibus Excanduit Ignibus Aethere*

## F I N I S.

## ERRATA.

Page 1. l. Last, Read Saying.

Page 9. Line 5. Read Jews:

Page 37. Line 1. dele Can.

Page 44. Line 1. Read as at:

Page 44 Line last r. undone.

Page 45. Line 13. for gave. r. have